



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

times, however, in the author's laudable attempt to present in the tersest form the arguments of extensive works, he has sacrificed clearness to condensation. This happily occurs seldom, less frequently than experience has taught us to expect in a digest.

The bibliography, more than two hundred pages in length, has the great merit of being almost a complete list of books and articles on sociological subjects, — criminology, suicide, pauperism, insanity and genius, *etc.*, — with a brief discussion of each subject. Even the retention in the list of many articles of ephemeral value — superficial newspaper treatment of matters which belong to the exclusive sphere of the specialist — serves at least to show the amount of popular interest existing, and the extent to which the specialist's teachings, by influencing the lay mind, have borne fruit.

S. H. SCHWARZ.

Grundzüge einer Socialpädagogik und Socialpolitik. By PROFESSOR DR. KARL FISCHER. Eisenach, M. Wilckens, 1892. — 429 pp.

The chief aim of Professor Fischer in this work is not so much of a theoretical as of a practical nature, namely, to show how we can emerge from the present state of social war into the state of social peace. The "war" is that between the Social Democrats and the rest of the German people. Naturally, for the author, the "enemy" is the Social-Democratic Party. Professor Fischer does not believe that, if their teachings are refuted, the party itself will be annihilated. Therefore, he does not enlarge upon theories, but sets himself a more practical task. From a rapid survey of the writings of the leading Social Democrats he gathers that they have declared war on the monarchic state, on society and on the church, and that they teach republicanism, socialism and atheism. Accordingly, he proceeds to examine these positions.

First, does political science teach republicanism? To settle this question Professor Fischer glances over both ancient and modern history. Observing that the Orient and Egypt know nothing but monarchy, and that in the history of Europe monarchy predominates by far; and observing further that the great majority of thinkers have expressed themselves in favor of the monarchic principle: he concludes that science is against republicanism.

Secondly, does economic science teach socialism? Under this head the author deals with Adam Smith, Ricardo and Marx as

forming a school of political economy by themselves. He does not think much of them. The whole doctrine of Smith, based on the principle of self-interest, evidently exhibits "a gross ignorance of man and the world" (page 25). Ricardo rendered the teachings of his master only "more pointed" (page 26). Marx's labor theory of value is equally erroneous. On the whole Professor Fischer makes short work of their teachings, all the more easily because he is often able to refer the reader to such eminent authorities as Julius Wolff, Cathrein and Hamman. The chapter concludes with the assertion that economics does not teach socialism.

Third, does science teach atheism? The author's conviction is strongly for the negative, but he advances no new arguments.

Having succeeded to his satisfaction in proving the error of the Social Democrats, he nevertheless admits that they are justified in their discontent with existing conditions. How this deplorable state came about is the subject of the second book, in which is given a historical sketch of the social conditions in England, France and Germany during the last two centuries. Professor Fischer is a great admirer of Carlyle, and sympathizes with the professorial socialists. The third and fourth books give a general description of the German political parties and the social-economic condition, which are painted in rather dark colors.

How to evolve industrial peace from the present chaos is the great problem to which our author addresses himself in the last two books, which treat of the "social pedagogy and social policy" proper. But all the wisdom of Professor Fischer does not contain a single new thought—does not devise a single new measure. On the one hand he proposes self-discipline, and on the other hand he endorses most of the recent measures of the German government.

The work to be done for the benefit of the "fatherland" is classified as social work of peace (1) in house and family, (2) in church and school, (3) in the army, state and society, and (4) in science and art. The first involves the inculcation of all the virtues at home; the second is made to embody a rather absurd suggestion of the spiritual guidance of the people through sets of twenty "house-fathers," and a line of activity in the schools corresponding to requirement of the emperor's decree of May 1, 1889:

The school should strive to bring to youth the conviction that the teachings of the social democracy are not only contrary to the commandments of God and Christian morality, but also incapable of realization and equally fatal to the individual and to society.

The army's social work is found in its importance as a factor of discipline and moral culture. As regards the social work of peace in state and society, the existing division of classes should be maintained; a special law of inheritance for the landowners (providing for the entail of the whole estate to one heir) should be made, while for the capitalists the present laws will do; the army-budget must be kept up; the existing corn-laws must remain unaltered; the capitalists on one side and the workingmen on the other side should be organized into unions for the sake of regulating their mutual relations, *etc., etc.* Finally, science and art should above all be made to serve the welfare of man.

Such are the author's sapient suggestions as to the social training and the social policy which are successfully to combat social-democracy in Germany, and lead the country on to a normal state of peace.

P. FIREMAN.

COLUMBIAN UNIVERSITY,
WASHINGTON, D.C.

Le Droit des Femmes et le Mariage. Par LOUIS BRIDEL. Paris, Félix Alcan, 1893. — 167 pp.

In this little treatise M. Bridel has written an excellent résumé of woman's condition before the law in all the countries of Europe and in the United States. The book is divided into five parts, treating in order of the educational, economic, political, marital and civil rights of woman. There is some confusion of the last two topics, the subject in one being much the same as in the other, and not much space is given to woman's educational rights. The distinction also between political and civil rights might reasonably be modified. The chapters dealing with these various subjects are confined to a clear and careful statement of the facts regarding the growth and present condition of the law in regard to the rights of woman. Not the least suggestive and interesting is the connection which the author points out between the social and religious condition of different countries and the extent to which woman's equality with man is recognized.

As a clear and succinct account of the subject the volume can be very well recommended. It does not show on its surface the amount of work required to produce it, but this must have been very great. The only defect which the student would charge to the book is its failure to outline the moral and economic principles upon which the existing condition of woman is based. This, however, would be a